

The Messenger

Dr A H Strickler
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"Is the Truth is in Jesus."

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Poetry.

ZION.

Lord, with what glory wast Thou served of
old,
When Solomon's temple stood and flourished!
Where most things were of purest gold;
The wood was all embellished
With flowers and carvings, mystical and rare;
All show'd the builders craved the seer's care.

Yet all this glory, all this pomp and state,
Did not affect Thee much, was not Thy aim,
Something there was that sow'd debate;
Wherefore Thou quitt'st Thy ancient claim:
And now Thy architecture meets with sin;
For all Thy frame and fabric is within.

There Thou art struggling with a peevish
heart,
Which sometimes crosseth Thee, Thou some-
times it:

The fight is hard on either part.
Great God doth fight, He doth submit,
All Solomon's sea of brass and world of stone
Is not so dear to Thee as one good groan.

And truly brass and stones are heavy things,
Tombs for the dead, not temples fit for Thee:
But groans are quick, and full of wings,
And all their motions upward be;
And ever as they mount, like larks they sing:
The note is sad, yet music for a King.

—George Herbert.

Communications.

For the Messenger.

PARENTS AND CATECHIZATION.

It is a very common experience with ministers of the Gospel when personally approaching parents with the suggestion, that in case of one or more of their children, the "proper time" has arrived at which it is their duty "to see to it, that they be brought to the minister to be instructed in the catechism and prepared for confirmation," to be told, that all their counsel and endeavors in their behalf, have proved unavailing—that much to their regret, the child is unwilling to attend upon these instructions. Now here is a fault and a wrong. And the question at once arises, Where does the fault lie? Of course, the minister would not for a moment regard the conduct of the child as other than wrong. But does the fault lie only or principally with the child? Certainly not. Where then does it lie? If we were to answer the question we would say, in the atmosphere. For we all know that a plant or a child reared in an imperfect or vitiated atmosphere will grow up with impaired vital energies, to the extent, in many cases, of incurable hurt.

Now there is more than one atmosphere in which a child lives and grows and has its being developed. Besides the natural one, which has to do primarily with the body and physical health, there is the atmosphere of home life—a moral atmosphere, which has vastly more to do with the ultimate growth of being, and attainment of intended destiny, than the natural one. A child reared in, and breathing such an element, is imperceptibly moulded and fashioned in its image. In a home, animated by the spirit of mutual love and forbearance—where the principles of truth, sincerity, honesty, and simple-hearted justice, govern and shape the whole round of family intercourse, it is easy to tell what must ordinarily be the character of a person reared in such a home. We naturally look for a person of moral excellence and integrity. But for nothing more. The stream cannot rise higher than the fountain.

But suppose now this beautiful moral home-life to be inspired and leavened with the spirit of true piety. Suppose love to God, as the animating principle, enters into and permeates all its natural loves

and forbearances, and imparts its life to its truthfulness, sincerity, honesty and justice. If once a germ of kindred life is implanted in such a bosom, what must be the issue in the way of growth? In baptism the child receives this germ of kindred life. If now it is reared and trained in the midst of such a family life, with proper protecting and defending care on the part of the parents, the result will anew verify that old word of inspiration, "when he is old he will not depart from it."

Let the father whose boy sets at nought his wishes and request to enter upon a course of catechization, and who sorrowingly complains that he knows not why it is, but ask himself in the way of recollection, what kind of a home atmosphere did my child breathe during childhood and early youth? Let him ask, whether he and the mother, in the unreserve of the family, not so much perhaps in an outward obtrusive, as in an implicit way—not so much in the way of occasional demonstration, by pointed conversation with him, as in the way of a light raying forth from their own persons and lives, illuminating and imparting meaning to all their intercourse—whether thus they silently poured with moulding efficiency into the eye-balls of their child's soul, lessons of that piety, the want of which they now so bitterly deplore, and of which they were to him the authoritative exemplars.

As for the rest—as to how proper culture and discipline will affect the heart and conduct it is necessary only to mention the outcome in a case known to us. In a family, which included in its number, several children, religion was the controlling force in the family life. The children in infancy were made the unconscious subjects of its moulding power. They never knew when they learned their first simple prayers, for with dawning consciousness these prayers grew in them at their mother's knee, and when they awoke fully to consciousness they found themselves in the bosom of a life which day by day clustered around the family altar, and they lived and moved in it as their natural element. With the development of understanding they apprehended their surroundings and consented to them. Touching the matter of their catechization, the whole might be disposed of by saying, "they never knew any better." From early childhood they were made to feel that it was one of the fixed and settled facts of their future educational lives, and they looked forward to it with the same consent and expectation as their did to their going to school, or their entrance upon some employment or activity in life. It did not seem to occur to them that any other course was open to them. So when the "proper time" arrived, it needed but that the parents inform them of the fact, and without a word of dissent they took their places in the class, and after suitable instruction and preparation, one after the other stood by the side of their parents at the table of the Lord. **

For The Messenger.

CHICAGO—ITS MISSIONARY INTERESTS.

Chicago has doubled its population in the last ten years. It has risen in the course of forty years, from a population of less than five thousand, to one of over six hundred and fifty thousand. It may be expected in a very few years to outstrip Philadelphia, and thus become the second city in the Union in population, as it already is in trade. Its growth has perhaps been more rapid than that of any other city in the world. Its trade is reckoned by hundreds of millions of dollars.

On account of its central location, the vast resources of the territory it commands, its facilities for trade and commerce, and the unwearied enterprise of its people, Chicago, the so-called metropolis of the north-west, bids fair to become the metropolis of the Western Continent.

To give the interesting figures that warrant an assertion of this kind, is not within the scope of this paper; the inference we may draw from the facts given above is, that a city so remarkable for its growth, position, and future prospects, is an important field for the Church.

The enterprise of its inhabitants is not confined to secular affairs. Having once espoused the cause of Christ, they are equally zealous.

The Churches, and there are several hundred of them, vie with each other in bringing the gospel, as well as material aid and comfort to the worthy poor, and spare no effort to reclaim the worldly and heedless from a life of sin and folly. Many of them have missions, and these become self-supporting in a remarkably short time.

One great arm of their power seems to be their well-organized charities. Ladies' Aid and Sewing Societies, and various Industrial Schools, Young People's Meetings, sociables, and entertainments draw in all available talent. Many Sunday-school teachers do double duty, the mission school being held at a different hour from the main school. There need be no idlers, as there is work for all. Persons accustomed to a busy and active life, it is easily seen, become very efficient workers when their sympathies have been once enlisted.

Great as is the energy and self-sacrifice of these Churches, there remains much to be done. A Methodist missionary recently made the statement that of 155,000 persons in Chicago, between the ages of six and twenty-one, 75,000, or almost one half, don't belong to any Church or Sunday-school. This is a sad showing, but the same figures apply to our country as a whole, at least so far as Sunday-school is concerned. Of the fourteen million, of school age, only seven and a half million belong to Sunday-schools.

Chicago has a peculiar interest for us, sixty per cent. of its population being German. The Congregational Secretary there has now introduced German instruction on this account. My article would fail of its object if I did not refer to the spending of our Church here. We have a considerable and substantial church building, seating about seven hundred. The Church dates back sixteen years; but when the present pastor, Rev. C. F. Keller, at the instance of the Board of Home Missions of the Synod of the North-west, on the 1st of April, 1878, arrived there, he found only eleven families, six of whom he had to exclude. During his four years' pastorate a parsonage has been built, the Church has increased to 75 families, the Sunday-school to 300, and a day-school of 50 scholars is maintained.

Bro. K. deserves great credit for his untiring zeal. The nature of his work may be understood in part from his own words to the writer, when he said what was needed especially is, "Gute Schuh-sohlen."

This Church is of course self-supporting, and three missionaries are now at work under the Board in other parts of the city. The German Board is doing well; let the English Churches turn their attention in this direction.

In one of the German missions the Rev. S. Mease, D. D., holds English services every Sunday evening. There seems to be a growing demand for an English Church, but some aid is required.

Surely, a field where so much is involved should receive our earnest and prayerful attention. True it may be some time before our Church can gain a strong footing, and from there reach out to the new fields that would constantly open up; but the sooner we make a beginning the better.

Chicago is growing rapidly, why should we not go then and grow along with it? More laborers are needed, why should we lag behind?

Lancaster, Pa.

A. P. HORN.

For The Messenger.

CHURCH EXTENSION—ITS BUSINESS ADVANTAGES.

By F. B. HAHN.

What does it mean? This question can readily be answered by all who were present at our last Synodical meeting held in the Red Bank Charge. But since not all the members of the Church represented by the Synod could be present to hear the discussions, it may be proper to present a few statements to make clear to the laity the purpose of Church Extension.

By an act of Pittsburgh Synod, at its late meeting, a Church Extension Board was

created, consisting of five members, (one from each Classis), into whose hands are to be paid all the money collected for the purpose of erecting new mission churches and chapels. The funds thus received are to be used exclusively for that purpose. And whenever such aid is given by the Board, said Board shall in turn secure the money by a first mortgage on the Church property. Now it will be at once apparent that this plan has decided

BUSINESS ADVANTAGES.

1. It is a means to protect the alms of the people—something that has been largely overlooked by our Church. It is a well known fact that missions sometimes, either through imprudence or other misfortune, after having received aid from the Church, contract heavier additional debts than they can bear, and the result is, in some cases their church property is sold by the Sheriff, the mission is disbanded and all the alms of the people invested in the enterprise are lost to the Church. This is wrong. It is not business-like. All the alms of the people should be protected. Through the operations of the Church Extension Board this can all be remedied. If now at any time, a mission point is deemed worthy of aid, in the estimation of the Board, such aid is to be given only by that Board whose duty it is to secure all the money invested by them with a first mortgage on the church property. Then if a mission should be so unfortunate as to run into onerous indebtedness so that it must be sold by the officer of the law, every dollar given by the Board must come back to its treasury. The money is not lost, but can be used again at other mission points. This alone we think, will induce all men of business to regard the movement with special favor. But this is not all.

2. By helping a mission, in the way indicated, to build a small church or chapel so that there is no incubus of an interest-bearing debt resting upon it, the mission is once more able to support its pastor, and in consequence the missionary appropriation can be reduced and in a short time the mission can be self-supporting. Moreover if a mission has become self-sustaining it may in a few years be able to lift the mortgage by refunding the money advanced by the Board. The money is not lost to the Church. This, we think, is a positive advantage.

3. The missionary at once knows where to go for aid, if he expects aid at all. The system of ministerial "trampism" is in this way abolished. The way our Church erection was carried on in former times, was certainly not a very desirable one. Missionaries either before or after a church had been built, sent out appeals for special collections or else turned into a tramp, going from house to house and begging for crumbs until a sufficient amount had been raised—being all this while (sometimes three months) absent from his weak flock, which in its critical incipency needs all the fostering care a pastor can possibly give it. Has he succeeded in raising the required amount? No security is given, and the money is not protected. Through the wise operation of the Church Extension Board all this can be remedied. This is a decided advantage to the mission, to the missionary, and to the Church at large. We earnestly hope the whole Church will give this movement its hearty, substantial support.

Greenville, Pa., Nov. 29th, 1882.

For The Messenger.

A LITTLE MORE ABOUT DISMISSING CHURCH MEMBERS.

The timely and sensible article from J. W. L. in last week's MESSENGER, on the above subject, should be read and heeded by many of our pastors, as the fault complained of, is more frequently found in them, than in the members.

We question, however, whether the matter can be fully remedied without a change in our law and custom.

The 130th Art. of our Constitution, calls the attention of the members only, to the importance of "obtaining a certificate of membership and dismission, and connecting themselves at the earliest opportunity," etc.

First, each member ought to be furnished a certificate of membership when confirmed, which becomes the sacred property of the member ever afterwards.

Second, the certificate of dismission is of too much importance, to be left entirely to the caprice of the members. Where this is done, only the good and faithful ones are preserved, while the weak and sickly are lost. Evidently, the latter class need the care and nourishment of the Church much more than the former.

Now, in order to correct our old loose way of doing business, we ought to amend the 130 Art. in our Constitution, to something like the following: "When members of the Church remove from the bounds of one congregation or charge to another, it shall be the duty of the pastor or consistory, to send certificates of dismission to the pastor or consistory of the charge into which said members remove; within one week from their departure."

This would throw the responsibility of dismission, on the pastor, or officers of the Church, where the pastoral office is vacant. Here, the responsibility properly belongs, and much of the quibbling about continuing a membership after removal, for mercenary and trifling reasons, would be done away with. We fully believe that each member would be dismissed, if such an act, or rule or custom would be sanctioned by our Church.

Such members as need special looking after, could then be reached and saved to the Church, much more effectively than now, and these are the only members that ordinarily neglect to lift their certificates; and often, when lifted, neglect to hand them to the pastor within the bounds of whose charge they remove. Now it must be apparent to all, that there are in each charge many members who are more or less indifferent to their Christian duties; and often this indifference is produced by some dislike to the pastor or some member, and when such a member removes, he will not likely ask for a certificate of dismission, and without such a certificate, he will not be apt to make application to be received into the congregation within whose bounds he moves; hence, in a short time the member will be lost. Now, if a certificate was sent without his asking for it, the pastor or officers of the Church to which he removes, could call on him, welcome him, enroll him, and, in all probability, make of him a much better man and member than he ever was before. The new field, pastor, and people, frequently work salutary effects. And, it is not saying too much, when we assert that the majority of our "removing members" belong to that class. For good reasons, some of our best members remove, but these are the exceptions.

Good members, love to remain in one place, and good members soon grow wonderfully wedded to a place of worship, so that they will suffer other sacrifices, rather than remove. But most, if not all, our removing members may be saved to us, with proper precautions. If the certificate cannot be made to say "in good and regular standing," then let that clause be omitted, but the very best possible certificate ought to be sent, and where the member may feel himself slighted or too poor, or some other cause as a reason for not attending regularly, let the certificate overlook these weak foibles, and on the contrary, heartily recommend the removing member to the warmest fellowship of the pastor and people who are to receive him.

The feasibility of a fixed form of a certificate of dismission must be doubted. Hardly any two cases are alike, and unless there were blank lines for remarks, errors will be made and often injustice done.

The importance of dealing properly with removing members cannot be overestimated, whether they were in "good and regular standing" or not. It is no small matter for a family or a single member, to sever their sacred relations with a congregation where they have grown in the divine life; neither is it pleasant for a single member to remove from a congregation where they must feel they will not be missed. In either case, the most careful attention should be paid; that the faithful ones should not lose in the removal; and that the negligent ones might gain something.

J. B. S.

Shippensburg, Pa., Nov. 22d, 1882.

BY MARGARET J. PRESTON.

BY REV. S. GOODALL.

Which, of course, showed plainly that John did not know much about what his boys did on Sundays.

minister's services depends quite as much on their respect and love for him as on

Besides, whether you intended it or not, you have taught and encouraged them to

gentle act, and sweet dispositions make glad the home where Christ's peace and blessing dwell. No matter how humble the abode, if it be thus garnished with

LAUNDRIES OF THE SEINE.

wooden battoir, scrubbing it with a stiff brush on a ridged board, while they sing as merrily as larks and reply to the banter of the passing boatmen and boys. They turn the handle of the wringing machines and do all the hard labor, while the men are busy ironing. The man in the blue cotton trousers and snowy white shirt, with his scarlet girdle round his waist, can iron as well as any Chinaman. He can boast of having among his colleagues men who coffer a frill or "bring up" the pattern of lace better than any emigrant from the Celestial Empire. The irons, flat and box, are pushed deftly to and fro over the white linen, which has been starched, and the man who wields them has a bit of wax in his pocket like the chalk of a billiard player, which he passes over the hot iron, when he comes to the front, the collar or the wristbands. He has learned the rudiments of his art when, a soldier in the barracks, he was compelled to do his own washing and ironing, and he works by the piece, earning his living, and glowering angrily when his profits are menaced by the threat of introducing the mangle, as yet almost unknown on this side of the channel. The blanchisseur goes into Paris on the Monday morning with the clean linen, and the

THE END.

Dear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Though the dark low winds are complaining
Yet the sunrise gilds the height;
And love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the world that no law has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

Trask's Message

—Tinsley's Magazine.

MISERIES OF A MEAN MAN.

Sometimes I wonder what a mean man thinks about when he goes to bed, says Burdette, in the *Hawkeye*. When he turns out the light and lies down. When the darkness closes in about him and he is alone, and compelled to be honest with himself. And not a bright thought, not a generous impulse, not a manly act, not a word of blessing, not a grateful look, comes to bless him again. Not a penny dropped into the out-stretched palm of poverty, not the balm of a loving word dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life; no strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him as the “God bless you” of the departed day, how he must hate himself. How he must try to roll away from himself and sleep on the other side of the bed. When the only victory he can think of is some mean victory in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure and fair and good all the rest of the world must look to him, and how cheerless and dusty and dreary must his own path appear. Why, even one lone, isolated act of meanness is enough to scatter cracker crumbs in the bed of the average, ordinary man, and what must be the feelings of a man whose whole life is given up to mean acts? When there is so much suffering and heartache and misery in the world anyhow, why should you add one pound of wickedness or sadness to the general burden? Don't be mean, my boy. Suffer injustice a thousand times rather than commit it once.

Many useful articles for individuals and families may now be had as a reward for securing new subscribers for the MESSENGER. See Supplement.

HOW TO SUPPORT THE GOSPEL

HOW TO SUPPORT THE GOSPEL,
—
The rule of apostles is, carried out by

The rule of equality is carried out by giving as God prospers us. The following table shows what a congregation of one hundred persons may do by a proportionate giving every Sabbath. It is calculated for God's poor people. Amounts may be respectively increased and the numbers giving proportioned to the means and numbers of any congregation. A new congregation in a country district was especially in view in preparing this table:

Table showing what a Congregation of 100 Persons can do easily in One Year.

If 10 persons give \$0.10 each, amount would be \$1.00 a Sabbath, or \$52 a year.
If 50 persons give \$0.25 each, amount would be \$12.50 a Sabbath, or \$650 a year.
If 30 persons give \$0.50 each, amount would

If 10 persons give \$1.00 each, amount would be \$10.00 a Sabbath, or \$520 a year.
100 persons give together a total of \$38.50 a Sabbath, or \$2,002 a year.

\$0.10 each Sabbath, 52 Sabbaths, \$5 20.
\$0.25 each Sabbath, 52 Sabbaths, \$13.00.
\$0.50 each Sabbath, 52 Sabbaths, \$26 00.
\$1.00 each Sabbath, 52 Sabbaths, \$52 00.

One hundred persons can easily, even in a small congregation, raise in this way over two thousand dollars, and thus support their pastor comfortably and assist the various benevolent schemes of the Church. The rates are designedly made very small

The proportion must also be well settled, so that we shall not mock God by our offerings. What are a few cents offered to God by those who are well able to do more? Consider if this is as God prospers you. Would any of us offer a friend such a paltry sum who asks us to help him, if we are able to assist effectively?

"Lo! in the clouds of heaven appears
God's well-beloved Son,
He brings a train of brighter years;
His kingdom is begun;
He comes a guilty world to bless
With mercy, truth, and righteousness."
— William C. Bryant.

Art thou weary, tender heart?
Be glad of pain!
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

The coin we cast into the treasury of the Lord is weighed in scales not adjusted to our standard. In the balances of the sanctuary spirit weighs, and an ounce of grace may outweigh pounds of gold.—*Western Advocate*.

Labor on from dawn till nightfall ;
Choose not what thy work shall be,
Even if a homely service
Is what God requires of thee.
For the task first that appeareth
Is the one that needs thy care ;
And while doing it remember
Thou must hallow it with prayer.

It is narrated of the great sculptor Michael Angelo, that when at work he wore over his forehead, fastened to his artist's cap, a lighted candle, in order that no shadow of himself might fall on his work. It was a beautiful custom and spoke a more eloquent lesson than he knew. For the shadows that fall on our work—how often they fall from ourselves.—*Exchange.*

Prints are never improved by scalding or hanging on the line in a "boiling sun" after they are dry. Brown linen will retain its natural tint, by sudsing in hay tea. I used a mixture of clover and timothy hay for my dress, and was well pleased with the result.

USEFUL TO WRITERS.—When the pen has been written with, and appears spoiled, place it over a light (a gaslight for instance) for a short time, say a quarter of a minute, then dip it in water, and it will again be in good condition to write with. Also, any new pen which is too hard to write with will become softer with being heated in the same way.

To remove bolts that have rusted in, without breaking them, the most effective remedy that we know of is the liberal application of petroleum. It rarely fails to accomplish the work. Care must be taken that the petroleum shall reach the rusted parts, and some time must be allowed to give it a chance to penetrate beneath and soften the layer of rust before the attempt to remove the bolt is made.

Cranberry Dumpling.—One quart of flour, one teaspoonful of soda, and two teaspoonfuls of cream of tartar, sifted together; mix into a soft dough with sweet milk; roll the dough out very thin in oblong shapes, and spread over it one quart of cranberries, picked and washed clean; add half a pound of sugar, sprinkled evenly; fold over and over, then tie in a pudding cloth and put into a steamer, where let it cook over a steady fire for one hour, with faith, never looking into the pot. Serve with sweet sauce.

COFFEE JELLY.—Take half a box of Cox's gelatine and soak half an hour in a half teacup of cold water (as little water as possible); one quart strong coffee, made as if for the table, and sweeten to taste; add the dissolved gelatine to the hot coffee, stir well, strain into a mould rinsed with cold water just before using; set on ice or in a very cool place, and serve with whipped cream. This jelly is very pretty formed in a circular mould with tube in centre; when turned out, fill the space in centre with whipped cream heaped up a little.

STOVES.—Stoves blackened when entirely cold will keep the clean look a very great deal longer than when they are polished when the stove is warm. Zinc can be brightened by rubbing it with kerosene oil; but it is much better to have it painted, as this will save much labor. After you have swept your carpets quite clean, you may brighten them with a flannel cloth wrung from beef's gall and water. White paint may be cleaned as well as windows, by using whiting and water, while grained woodwork should be wiped with a flannel cloth wrung out of cold tea. Wash pantry shelves with hot alum and water to rid them of ants, water-bugs and other troublesome insects.

Miscellaneous.

THE CROWN OF THE YEAR.

EMMA ALICE BROWNE.

Out of my low little lattice
I looked, and the skies were blue,
And the gossamer robes of the morning
Were spangled with diamond dew;
There were pearls on the wayside sedges,
And gems on the hawthorn spray,
And a scintillant rainbow shiver
Ran over the fields and away.

A merry tomtit was singing
Atop of the maple tall,
And a gadding rose, belated,
Looked over the garden wall;
The brooklet, astray in the meadows,
Was piping her reedy song:
Ah! Fair is the Spring! I echoed;
And Summer is gladsome and long!

With her lovely procession of flowers,
Her music of bird-song and breeze,
Her sunshine and soft tripping showers,
And lullaby droning of bees!
And Winter is hale and wholesome,
With his bluster and sparkle and cheer;
But Autumn, brown-bearded and ruddy,
Weareth the crown of the year!

Heir of the bountiful seasons,
He opens his lavish hands,
And the gold of a myriad harvests
Is scattered about the lands!
It rustles along the corn-rows,
It glimmers among the sheaves,
It mellows the red-streaked apples
That dangle about the eaves!

Fanned by his frosty northers,
The wide woods kindle and blaze;
The infinite ether above us
Smiles down through a daffodil haze;
The goldenrods light up the thickets;
With mosses, and brambles, and ferns,
He spreads for our footsteps a pathway
Of glory that glitters and burns!

A luscious ripeness lingers
Abroad in the sunny air;
And a thousand rich aromas
Steal on us unaware;
Let Summer vaunt her roses,
And Winter his princely cheer,
But Autumn, brown and ruddy,
Weareth the crown of the year!

—N. Y. Ledger.

Science and Art.

There was a beautiful mirage at Petoskey the other morning by which the Beaver Islands, forty-five miles away, were plainly seen. Trees and other objects were distinctly visible and the outlines of the islands were distinctly photographed.—*Detroit Post and Tribune*.

The planet Venus crossed the sun's disc on Wednesday last, and was visible in this latitude from 9 o'clock, A. M., until 3 o'clock, P. M. The day was cloudy in the morning, but it afterwards became clear enough for scientists and ordinary spectators to make their observations.

During the recent campaign in Egypt Colonel Keyser ascended one of the pyramids near Cairo, and by means of a heliographic mirror reflected rays of sunlight 120 miles away to Alexandria, where they appeared like mere pin points, but were easily ascertained to be a message from Sir Garnet Wolseley to the Khedive.

There arrived in New York on Wednesday, November 15, Mr. Munroe Butler-Johnston, of England, with the "Madonna dei Candelabri," the picture by Raphael which is to be placed for a time in the Metropolitan Art Museum. It will be exhibited on and after December 4, when, placed and lighted in the very best manner possible, General Di Censola will give a reception in honor of the new acquisition. The picture is valued at \$200,000, and there is no question whatever as to its authenticity.

The iron spindles which work the reefs in Long Island Sound are made with globular heads or basket-shaped tops so as to be clearly seen. The spindle that warns vessels of the location of the end of Groton Long Point Reef, near Watch Hill, has a top shaped like a grocer's bushel basket. Some years ago a pair of fish hawks carried corn-stalks and straw enough to this spindle to nearly fill the basket, and adopted it as their home. The same birds apparently have continued to occupy the spot, and the female has just hatched out a new brood. It is seen circling about the nest at the approach of nearly every vessel. The winter storms usually shatter the nest, but the birds repair the damage every spring.—*Scientific American*.

Items of Interest.

The annual Lord Mayor's show and banquet in London costs from \$8,000 to \$20,000.

The experiment of paid and trained nurses is to be tried at the Flatbush Hospital, L. I.

In January next there will be 25 States with Democratic Governors. The greatest number in any previous year was twenty-four in 1878.

Woman's suffrage was defeated in Nebraska by a majority of at least 80,000. This would seem to indicate that a large proportion of the men of Nebraska are not yet ready to bestow the right of suffrage upon the other sex.

The returns of the Western Union Telegraph Company for the year ending June 30, 1882, show 131,100 miles of poles, 874,368 miles of wires, 12,100 offices, thirty millions of messages transmitted, seventeen millions of dollars received, and ten millions paid for expenses.

The Attorney-General of New York State has rendered a decision that parsonages are liable to taxation, even when erected on the same lot as the church, if owned by trustees or corporations. It is held that the section of law referring to the exemption of clergymen

does not apply to parsonages owned by trustees or corporations.

The Chinese Emperor refuses the appeal of the King of Corea for clemency in the case of the ex-Regent, who was responsible for the recent slaughters there, and forbids the King to renew his appeal, but graciously gives permission for a messenger from Corea to visit the ex-Regent in his exile at Pao-tung once a year to inquire after his health.

Within the year covered by the report to the Clearing House Association it is shown that \$375,000,000 in gold coin was taken through the streets of New York to meet the requirements of the three-score banks included in the association. The entire transportation is done by one man, who is known everywhere in financial circles as "Honest John Barkley."

The success of the Boys' Silk Culture Association, which was organized in 1880 by two school-boys of Philadelphia, has attracted considerable attention. The first crop of cocoons was raised from 10,000 eggs, at the Occoconery, No. 700 North Eighth street; but this has been greatly enlarged, and will now accommodate 80,000 worms in a season, and a branch Occoconery has been located at Swedesboro, N. J. This latter is used for the cultivation of mulberry trees, but cannot supply the demand. A new machine, for unwinding the silk from the cocoons, has been completed by the boys. During the winter they are engaged almost constantly in exhibiting silk cocoons and the reeling-machine at public fairs. They have also on exhibition at Partridge and Richardson's, No. 19 North Eighth street, a silk reeling-machine, cocoons raised by them, reeled silk and other interesting things connected with the industry.

Personal.

The friends of the late Rev. Dr. Thomas Guard propose to raise \$20,000 for the benefit of his family.

The late Rev. D. Beatty, of Stuebenville, Ohio, gave \$400,000 to benevolent objects during his long and laborious life.

The Rev. John Rankin, a Presbyterian minister in Ohio, is now in his ninetieth year, and a few weeks ago he preached in the pulpit which he filled for nearly forty years.

Mr. Pattison, Governor-elect of Pennsylvania, is the son of a minister; Mr. Cleveland, Governor-elect of New York, is the son of a minister, and President Arthur had a venerable Baptist clergyman as his father.

Richard S. Storrs, pastor of Pilgrim church at Brooklyn, N. Y., who recently preached his thirty-sixth anniversary sermon, was given a reception, November 81, by the Young People's Association, in the church parlors, which were elaborately decorated for the occasion.

Farm and Garden.

HOW TO MAKE COWS GIVE MILK.—A writer in the *Southern Farmer* says that his cow gives all the milk that is wanted in a family of eight, and that from it, after taking all that is required for other purposes, 260 pounds of butter were made this year. This is in part his treatment of the cow: "If you desire to get a large yield of rich milk, give your cows every day water slightly warm and slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find if you have not tried this daily practice, that your cow will give twenty-five per cent. more milk immediately under the effects of it and she will become so attached to the diet as to refuse to drink clear water unless very thirsty. But this mess she will drink almost any time and ask for more. The amount of this drink necessary is an ordinary water-pailful at a time, morning, noon, and night."

PREPARING CREAM FOR CHURNING IN WINTER.—"It takes so long to churn butter in winter. What is the remedy?" We quote from "Hazard's Butter-Making," the method there given for preparing cream for the churn sufficiently answers the above question: "The day before churning the cream is all mixed together as evenly as possible, so that no fresh cream will be in a can by itself, and warmed over a stove, stirred constantly, to a temperature of from sixty-five to seventy degrees, and then placed in a room where it will be warm enough to have the whole get slightly sour. The next day it is warmed up again in the same way to the desired temperature for churning. If the cream when at the right temperature is too thick and stiff, it will come too soon and all the cream will not be churned and some wasted into the buttermilk. Such cream should be thinned with milk to diminish the friction and retard the process, so that all may have time to be churned alike."

Books and Periodicals.

CRADLE SONGS OF MANY NATIONS. Music by Reinhold L. Herman. Illustrations by Walter Satterlee. New York: Dodd, Mead & Co., publishers.

This is one of the most pleasing books of the season. Its portfolio form, and indeed the entire style of the work is novel and attractive. The Cradle Songs of all nations are given, often accompanied by the original words of each country's language, and the illustrations and music are characteristic. It is one of the books people of taste will be apt to buy for a Christmas gift. It needs but to be seen in order to commend itself.

NEW TESTAMENT HELPS for any Version or Edition. Edited by Rev. W. F. Crafts. In "Standard Series," No. 73. Price, 20 cents. Funk & Wagnalls, New York.

The appendix of the "Teachers' Edition of the Revised New Testament," containing the best helps to the study of the New Testament from the costly Teachers' Bibles of Bagster, Spottiswoode and Oxford, with numerous other lists and tables, by Dr. Lyman Abbott, Geo. F. Pentecost, and the editor, Rev. W. F. Crafts, has been issued as No. 73 of The Standard Series, in card-board mantle covers, thus affording the public what would cost \$30 in the costly Bibles and handbooks, with as much more of new helps, for 20 cents. All the tables are adapted to the Revised Version, but are equally valuable in the study of King James' version.

BIRTHDAY MOTTOES. Selected from the writings of E. P. Roe, by Lyman Abbott. New York: Dodd, Mead & Co., publishers. Pp. 396.

This neat volume has a selection from E. P. Roe's writings for every day in the year. Every other page is left blank, except that the month and day is given, and often the names of distinguished persons are inserted under date of their birth. The blanks may be filled up at pleasure. The object of the book is not only to give passages from a favorite author, but to help in the promotion of birthday observances in families, and add to the sacred ties that bind members of a household together.

A HISTORY OF THE WAR OF 1812-15. Between the United States and Great Britain. By Rossiter Johnson. Illustrated. New York: Dodd, Mead & Co., publishers. Pp. 360.

This book treats of a war that is often spoken of, but the causes and incidents of which people in general have been satisfied to know little about. The claims of Great Britain to the mastery of the sea, and the right to search American vessels, which led to the war, as well as all the engagements on land and water down to the treaty of Ghent, are here, however, fully described, and the volume is full of interesting information. If any one thinks presidents and civilians did not interfere disastrously with military movements in those days, he will be apt to have his opinions corrected by reading this book.

MILDRED'S MARRIED LIFE AND A WINTER WITH ELSIE DINSMORE. A sequel to Mildred and Elsie. By Martha Finley (Martha Farquharson), author of the "Elsie Books," "Mildred Kieth," "Mildred at Roseland," "Mildred and Elsie," "Signing the Contract," etc., etc. New York: Dodd, Mead & Co., publishers. Pp. 314.

The author of this work is well known by what may be called a series of books in which the same characters are set forth in different relations of life. The volume before us certainly teaches that wealth and piety may go together. It gives a description of a luxurious home, the inmates of which are devoted to Christ. It is well written, and contains many beautiful lessons.

COMMENTARY ON THE EPISTLE TO THE ROMANS. By Charles Hodge, D.D., LL.D. Late Professor in the Theological Seminary at Princeton. New Edition. Revised, and in a great measure re-written. Philadelphia: H. B. Garber, successor to Smith, English & Co., 710 Arch street. 1883.

The late Dr. Hodge has long been regarded as the exponent of orthodoxy among Presbyterians and others, and his Commentary on the Epistle to the Romans gives the key to his theology perhaps more truly than his later and larger works. He was such an interesting and able man, and is remembered as the personal instructor of so many ministers of almost every denomination that anything from his pen will be highly valued. The book before us, which has become a kind of classic, is so well known that we need only congratulate the public upon the new and enlarged edition of it. It has been so amplified and improved that its friends will hardly recognize it as the same work. Mr. Garner, the publisher, has done his work well, and this gives us an opportunity to say that he is bringing the old store of Smith, English & Co. up to its past reputation as a repository of books which ministers of all denominations need.

ON THE WAY HOME. By the author of "Through the Winter." 12mo, cloth, 390 pp., illustrated, \$1.50.

The title of this volume suggests its purpose. The writer offers it to the "girls of the country," in the hope that it will help them to recognize in all the changes of their lives the loving purpose and beautiful design of their Father in heaven, to lead them by all the windings and turnings of their way more surely homeward—that is, heavenward. In this story the literary style is even better than in "Through the Winter." The various characters are distinctly depicted, and the natural scenes are described with considerable power. The tone of the book is elevating. It will be read with interest. It will meet with a still larger demand than "Through the Winter," which has been received with so much favor. Published by the American Sunday-School Union, 1122 Chestnut street, Philadelphia, 10 Bible House, New York, and for sale by all booksellers.

HISTORY OF INDIAN MISSIONS ON THE PACIFIC COAST—OREGON, WASHINGTON AND IDAHO. By Rev. Myron Eells, missionary of the American Missionary Association, with an introduction by Rev. G. H. Atkinson, D.D. 12mo, 320 pp., illustrated, \$1.25.

This history is a plain statement of facts by one who is a native of the region about which he writes, a resident in it for over thirty-five years, and a missionary for about eight years. It is a true narrative, full of interest, showing how "the coming of those missionary men and women and children over the plains and mountains and round by the ocean, and their quiet, patient, self-denying work for the Indian, the trader and the trapper, the lonely traveler, and the scattered settlers, in order to establish Christian homes, schools, and churches, were the real formative agencies of what is best and noblest in our present society and self-government. The wandering hunter and trapper failed, and the speculating colonist also failed. The mere trader proved a poor builder of commonwealths. The traveling explorer was only a reporter. It remained for the missionary to be the centre of a permanent life, out of which might grow the future state."

This history affords information on points which every citizen is interested in. It shows how a vast portion of the Union was not only acquired, but preserved. It should be in every library for reference and consultation. Published by the American Sunday-School Union, 1122 Chestnut street, Philadelphia, 10 Bible House, New York, and for sale by all booksellers.

Messrs. L. Prang & Co., art and educational publishers, Boston, have sent us samples of the Prize Christmas Cards which they have published this season, and which are the result of the last Prize Christmas Card Exhibition, held in November, 1881, at the American Art Gallery, in New York. The success of the two first prize exhibitions of Christmas card designs induced Mr. Prang to make an offer last autumn of another series of prizes. This time, however, he doubled the total amount offered, dividing the sum equally between two series of prizes, each series consisting of four prizes of \$1000, \$500, \$300 and \$200 respectively. One series of prizes was awarded by a jury composed of all the well-known artists of New York, Boston and Philadelphia, and the other by the votes of the general public visiting the exhibition. The six specimens before us are very beautiful, and the leading London ladies' newspaper, the *Queen*, has been forced to acknowledge their superiority over anything published in the mother country. They are handsomely mounted. Though a little higher in price than ordinary cards, they are works of art, and worth the difference.

LITTLE'S LIVING AGE, December 9, 1882, contains: Lucius Carey, Lord Falkland, Fortnightly Review; The Ladies Lindores, part XV, Blackwood's Magazine; Miss Edgeworth, part II, The Decay of Literature, Back from the Road, and No New Thing, part IX, Cornhill Magazine; The Cure of the Sister, conclusion; St. Bernard, St. James's Gazette; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year, the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

OUR LITTLE ONES AND THE NURSERY, for December. We can say nothing better than, this magazine for the little ones comes to us as usual, filled with brief, intelligible, and attractive stories and beautiful illustrations just to suit the class of readers it is intended for. Parents could find no more suitable Christmas presents for their little ones than to have this magazine sent to their address for a year. \$1.50 per year. Russell Publishing Company, Boston, Mass.

Married.

On Nov. 23rd, at the home of the bride's mother, by the Rev. O. H. Strunk, Mr. D. H. Mastellar to Miss Sadie A. Keeter, both of Madison township, Col. county, Pa.

On the evening of Thanksgiving day, at the home of the bride, by the Rev. R. Leighton Gerhart, Mr. Charles Willard Oldt, of Lewisburg, Pa., to Miss Emma Elizabeth Zeller, eldest daughter of John F. Zeller, Esq., of Buffalo township, Union county, Pa.

Nov. 23d, 1882, at the home of the bride's parents, near McConnellstown, Huntingdon county, Pa., by Rev. I. N. Peightel, assisted by Rev. A. G. Dole, Mr. T. S. Davis, of Indiana county, Pa., to Miss Lizze Peightel.

At the residence of the bride's parents, Emmenton, Pa., on Dec. 4th, 1882, by Rev. K. C. Bowling, Mr. G. C. Fleckenstein, of Arthurs, Clarion county, Pa., to Miss Katie Morrison, of Emmenton, Pa.

At the residence of the bride's parents, in Conyngham, Luzerne county, Pa., on the 16th of November, by Rev. Tighman Derr, Miss Sarah Ellen Snyder to Mr. Jacob D. Tressler, both of Conyngham.

On the 23d of Nov., at the bride's parents', by Rev. J. M. Evans, Mr. Jacob M. Keefer, of Tylersburg, to Miss N. Jane Wiant, of near Curlsburg; both of Clarion county, Pa.

Oct. 17th, at the home of the bride's parents, White Hall, Adams county, Pa., by Rev. J. Kretzing, Mr. Amos B. Lehman, of Fayetteville, Franklin county, Pa., to Miss Louisa M., daughter of elder Solomon Schwartz, of Christ Church.

Nov. 19th, by the same, David W. Wherley, of Two Taverns, to Miss Jane C. Duterra, of Red Land P. O.

On the same day, by the same, J. T. Fuhrman, of York county, to Miss Amanda J. Wildasin, of the vicinity, of Littlestown.

Nov. 21st, by the same, Mr. Winyoost to Miss Sarah E. Kohrbaugh, both of Two Taverns P. O.

Nov. 30th, by the same, Mr. Seward Lansing, of Littlestown, to Miss Lizzie M., daughter of elder Washington Kizing, of Lefevre's Station.

At the residence of John W. Roler, Esq., near Weyer's Cave Station, Nov. 28th, 1882, by Rev. B. R. Carnahan, Mr. John R. L. Murray to Miss Mary Alice Kayler, both of Rockingham county, Va.

Obituaries.

Fell asleep in Jesus, at Baltimore, Md., Nov. 9th, 1882, Salome Decker Diffenderfer, relict of Dr. Michael Diffenderfer, aged 87 years.

Gone to her rest.

So weary with waiting, so burdened with years,
So wasted the frame, with weakness so prest,
But never a word of complaint met our ears.

How differently there:
One moment of pain and the dimness of death.

The next, Oh the glory and praise everywhere
That filled the wrapt soul at the last feeble breath.

The tottering feet
Are lying at rest in the grave's narrow bed,
But with strength as the eagle's and powers as fleet

Through mansions eternal her soul's wings
are spread.

The deafening ears,
That scarce heard on earth the voices of love,
Are singing with strains the soul only hears
Of rapturous praise in the glory above.

The eyes that were dim
Are bright with surprise at the glorious sight,
Of the King in His glory, her first looks for Him;

There loved ones crowd round her with joy
and delight.

No stranger is she.
Her Saviour she knew as her friend ere she came,
'Twas a glad morning home where she'd so longed to be;
All meeting her lovingly called her by name.

Although she is gone
The glorified soul shining out through her face,
Ere we laid her away, forbids us to mourn,
For living in glory she now finds her place.

G. D. D.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., from June 26, 1882, to November 14, 1882, both dates inclusive:

A Mader, Union Deposit, Pa.	\$ 5 00
Rev F H W Kuckerman, New Knoxville, O.	50 00
Rev J I Good, Philadelphia, contributed by Heidelberg Ch.	11 58
Rev R Keller, Erie, Monroe Co, Michigan.	1 25
Rev J Dotterer contributed viz: by mission meeting of Westmore classic, 6 50; from Pine Run Ch, 19 45.	25 95
Rev F C Yost, Thornville, O, contributed viz: St Paul's S S, 6 40; Zions, 1 50; Salem, 2 25; Thornville, 4 06.	14 21
Balance of legacy of Sarah Brinker, dec'd, Rev S R Breidenbach, contributed by Rev W R Deatrick, Centerville chg.	59 09
Rev W G Eagle, Pillow P O, Pa, contributed by Uniontown chg.	25 00
M Florence Kemp, Alexandria, Pa, from children of her Sunday-school class, for Mission House,	5 00

Rev J T Kluge, 9 25, of which 6 00 is from J Schmidt, Morrison, Wis, and 3 25 from Zions Ref Ch, Sheboygan.	9 25
Rev T S Johnston, D D, Treas Lebanon Classic, from Benevolent Society, First Ref Ch, Reading, Rev Mosser, pastor, Rev J T Kluge, the part of a collection taken at Sheboygan Classic Mission Festival, designed for Foreign Mission.	50 00
Rev J W Love, Greensburg, collected from second Greensburg chg.	10 00
Rev D S Fouse, Tipton chg, Iowa.	83 25
Rev Dr E R Eschbach, from Missionary Society, Rev Ref Ch, Frederick, Md.	10 00
Rev M Loucks, Dayton, O, from Valley chg, viz: Hawker's congregation, 4 38; David's congregation, 8 00.	12 38
Rev J J Leberman, from Ref S S, Louisville, O.	4 50
Mrs Catharine K Small, Harrisburg.	20 00
Rev Abraham Schneck, Ref Ch, Horn, Jasper Co, Iowa.	12 00
Rev Edward Scheidt, Northism, Wis, from Ebenezer St John's Ref Ch, Manitowoc Co, Wis.	6 00

Rev J A Hoffheins, Martinsburg, W Va, contributed viz: Lovettsville chg, Rev H St John Rinier, 7 00; Adam Misch, Esq, Martinsburg, W Va, 5 00.	12 00
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H A Forney, Treas Board Syst, Ben, N C Classic viz: Rev M L Hedrick, Lower Davidson chg.	2 00
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Rev Paul Barringer, West Rowan chg, Mt Zion cong.	50
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Rev J Ingold, Grace and Hickory chgs viz: Bethel cong, 2 40; Daniel cong, 8 70; Hickory, 4 75.	10 85
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Rev J Ingold, Central Rowan chg.	8 00
Rev J C Clapp, Catawba chg, Mrs C Hartman.	1 00

Rev L B C Labr, Helena, O, from Helena chg.	8 88
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Louis E Shriver, Union Mills, Carroll Co, Md.	5 00
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Rev David U Wolf, New Oxford chg, Adams Co, Pa.	25 00
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Mrs Catherine Kunkel, Harrisburg.	50 00
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H D Snyder, contributed by St Paul's Foreign Mission Society, of Big Creek, Carbon Co, Pa.	17 00
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Rev J W Alsopach, Baldwin, Butler Co, Pa, from Fairview chg viz: Fairview cong, 7 83; S S, 2 17; Millerstown congregation, 6 72; S S, 1 28; friend, 1 00.	19 00
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Rev C G Fisher, received from Pleasantville chg, Rev U Weiden, pastor.	25 00
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Rev A Casselman coll in Fostoria, chg, O.	5 00
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Mrs E G Good, Treas Wom Miss Soc'y, 1st Ref Ch, Tiffin, O.	25 00
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Mrs Matilda Chidsey, from Infant S S, 3rd St Ref Ch, Easton.	7 00
--	------

Rev A G Dole, from Miss Soc, Ref Church, McConnellstown.	9 00
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Rev W A Haas, Treas W Susq Classic, from Rev J F DeLong, Bellefonte chg, 15 00;	23 27
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Rev S M Roeder, Centre Hall chg, 7 27.	5 00
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Rev P Herbruck, D D, Canton, O.	5 00
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John Runkel, contrib by St Paul's cong, Shelby chg, Ill.	5 00
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Rev J H Beck, Lake, Stark Co, O, self, 5 00; Ed A Beck, 1 00; Mabel A Beck, 1 00.	7 00
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I G Gerhart, Treas Tobickon Classic, from Rev A B Koplin, Lower Saucon chg.	53 42
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J L Lem'e ger, Treas 1st Ref S S, Lebanon, per Rev Dr Kremer, pastor.	100 00
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Rev C H Weisner, New Phil, O.	8 00
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1st Ref Ch, Harrisburg, per Rev W H H Snyder.	12 94
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Rev D Y Heisler, Treas E P A Classic: Freemansburg cong, Rev N Z Snyder, 4 00; Freemansburg S S, 3 45.	7 45
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Rev S Elikor, part coll Miss Fes, Baxter, Jasper Co, Iowa.	30 00
--	-------

Eph Hoover, Treas Foreign Miss Aid Soc, St Johns Ref Ch, Millifield, Union Co, Pa.	61 15
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The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. H. H. W. HIBSCHMAN, D. D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, DECEMBER 13, 1882.

OBITUARIES.

One of the things that has been impressed upon us for several years is that our pastors and people do not like long obituary notices, except they may happen to be written by themselves. As we have had no room for extracts from our Exchanges for some time, we will give a few now and let them be on this point:

"Notices of deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid."—*Churchman*.

"All Obituaries over Three Lines to be paid in advance, at the rate of Ten Cents for every Six Words."—*Presbyterian*.

"Announcements of Deaths, fifty cents each. Obituary Notices, twenty cents a line."—*N. Y. Observer*.

"Death notices not exceeding six lines, are inserted without charge; each additional line five cents, counting eight words to the line. The money must be sent with the notice. Those who ask their pastors to prepare such notices, and send them for publication, should be careful to furnish him the money, to forward with the same to our office."—*Interior, Chicago*.

"Notices for this column, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted."—*Christian Advocate*.

"Resolutions of a personal character are charged *ten cents a line*, or one cent a word, *cash in advance*. This applies to obituary resolutions, testimonials to retiring pastors, and all kindred matter."—*National Baptist*.

"For publishing notice of death no charge will be made. Each additional line *TEN CENTS*, counting *EIGHT* words to the line. The money should be sent with the notice. Those who ask their pastor to prepare such notices and send them for publication, should be careful to furnish him the money to be forwarded with the same to our office."—*Presbyterian Banner*.

These quotations, which might easily be multiplied, show the rule of most of our contemporaries, and we can assure our readers that they seem to have the effect of shortening things very materially. We have always felt a diffidence in writing on this subject because we feared that we might be thought to be shooting at some one who had just eulogized a friend. Besides obituary notices are not in our opinion the unmitigated evil some people suppose them to be. They are often well deserved, and do good. Many of those published in the *Philadelphia Ledger* are smiled at, and yet most of the dailies that ridicule them, would give large sums of money if they could only get the run of that line of business. It yields an immense income. Besides there is a tender side of the subject. There are at this hour thousands of particular copies of the *Ledger* laid aside and guarded as precious treasures in bureau drawers, simply because they contain the announcement of the death of some poor mother's darling child. It was all the world to her, and we could never laugh even at the common-place couplets that love has adopted to express a feeling. Looking at the subject in that way it would give us pain to reject an obituary, although we have been compelled to alter a great many in mercy to all concerned.

We think notices of the death of Church members should be published in Church papers, especially if they were known outside of the communities in which they lived, and in certain cases something may be added with propriety. But great discretion should be exercised. Often the mere announcement is best, as those who most deserve eulogy can best afford to do without it; and if a pastor writes one he is generally expected to keep the thing up in the cases of all.

We think a little consideration would make obituaries not only shorter but better. Often very little is said about the deceased and a great deal about large funerals and the way in which the occasion was improved by the pastor in a sermon on a given text.

Sometimes these notices are very absurd.

—worse than the poetry men laugh at in the secular papers. If we were called upon to write a book on the Green-Room of the Press, strange as it may seem, the most amusing chapter would be on this very subject. And yet the surgical operation practiced by the *Christian Advocate*, we have found to be one that is usually looked upon as unnecessary and severe. We once offended a brother by changing a sentence, and yet the only thing we cut out was the announcement that some old mother in Israel had died of *Cholera infantum*.

Unless Dr. Geo. Lewis Staley takes precedence, Rev. J. W. Santee, D. D., must be the patriarch of the Maryland Classis. He went to Cavetown charge shortly after his ordination in 1851, and has been there working quietly but faithfully ever since. Eternity alone can reveal the influence he has exercised in moulding the life of that community.

The rush after desirable places ascribed to ministers in this country, hardly equals those of other lands. There were eighty-six applications for the vacant charge of Craigie parish, in Ayrshire, Scotland. Just think of it. There are not that many preachers in some of our Synods, and it would seem strange to see the whole party trying by impudence, ingenuity, or even fair means, to get possession of a single pulpit.

Do not forget to examine the premium list offered this week for new subscribers to the MESSENGER. See Supplement.

Misery loves company, and an editor sometimes gets a mean kind of gratification in knowing, that he is not the only one with whom fault has been found. Here are three waifs we saw floating among our exchanges in a single day, showing that the complaint must be general. One says: "Don't grumble if your paper is not always up to the high standard of your ideal. Charitably remember that no editor is capable of getting up quite as good a paper as you could yourself." Another says: "We saw a man yesterday who had no advice to give an editor regarding the tone of his paper. He was dead." A third speaking of liability to typographical and other blunders not withstanding great care, says: "It is asserted that articles in the *Revue des Deux Mondes* are read and corrected, on an average, at least fifteen times before publication. It would astonish the public a little if the manuscripts of even distinguished authors were in all cases printed just as they are written, with errors of orthography, grammar, and punctuation uncorrected. And it is almost equally astonishing for an editor to find that after the most careful revision and re-revision of an article in proof, when it appears in the printed paper, and beyond the possibility of correction, some dreadful mistake will start him in the face the moment he looks at it!"

Some time ago the Presbyterian Board of Publication published a little treatise on "The Sociable, the Entertainment and the Bazar," which is very timely and pointed. It is a forty page tract by Rev. Alfred E. Myers, of Owaseo, New York, who illustrates by quoted programmes, &c., the way in which sacred things have been dragged down to the dust on the plea of promoting sociability and raising money for churches. We give one or two specimens. Here is a newspaper announcement:

"The Fourth — Church will give an entertainment of a dramatic character in Somerset Hall, Easter Monday evening. The title of the play is, *Lumpaci Vagabundus*; or, *The Three Tramps and the Jolly Clover-leaf*, or something to that effect."

Another editorial announcement:

"Something new in the line of church festivals will be the 'sugaring-off' in true backwoods style at the — Church this evening. The young ladies should be encouraged in their commendable efforts to furnish varied entertainments."

Another:

"Great preparations are being made by the Girls' Missionary Society of the — Church for their maple-sugar festival in the church lecture-room this evening. A band of gypsies will be present, and will serve hot from their witches' cauldron the delicious nectar."

Still another:

"BENEFIT OF ST. ANN'S.—On Wednesday evening of this week the operetta of *Little Red Riding-Hood* will be given in the Academy of Music for the benefit of St. Ann's Church. The Wolf in costume, solos, duets, trios, chorus of thirty voices, &c."

The pamphlet contains a severe arraignment of things like the above, and shows the utter demoralization that must logically follow them.

It ought to be read, and as it costs only ten cents we hope our brethren will buy it and study the subject in all its bearings.

We do not think our Church, as a general thing, has been given to that kind of folly, although we believe some one in remarking on the subject, traveled out of his way to give us a dig on something else, with about as much cogency as the boy who when asked in a book-store whether he had Goldsmith's Greece, said, "No, but they have some bear's oil 'round the corner." Our reverence for sacred persons and places have kept us from the buffoonery that makes pastors the singers of comic songs, and elders the impersonators of Santa Claus, driving Sunday-school scholars over pews and pulpits. But we ought to guard against any tendency in that direction, and we should especially keep our Church festivals free from such improprieties. The best way to do that is by the use of any good church service which will bind the young to the worship of the historical Christ.

Rev. J. Saml. Vandersloot, whose extreme illness was announced last week, died at his residence in West Philadelphia on the morning of the 6th of December. A sketch of his life and ministry will be given hereafter.

The superintendent of the Board of Publication has laid upon our table a copy of the Pocket Edition of "Hymns for the Reformed Church." It is a neat convenient book, and can be had with or without the Forms from the Order of Worship. It certainly will meet a want that has long been felt. For statement in regard to styles of binding, prices, etc., see advertisement.

Last year a superintendent bought copies of the Christmas Number of the MESSENGER for presentation to the scholars of his Sunday-school. If any persons are disposed to do the same thing this year, they will please send orders without delay, otherwise the supplies may run short.

A limited number of copies of *Sunshine* for 1882, has been bound and can be had for 75 cents, by mail post paid. This little paper has given great satisfaction during the year, and it will be pleasant for many of the children of the Church to have all the numbers in this substantial form. It will make a nice inexpensive Christmas gift.

Orders for Lange's Commentaries, which Charles Scribner's Sons offer for \$3 per volume until January 25th, will be filled by our Publication Board if the cash is sent.

ERASURE OF NAMES.

A column has been added to our table of statistics headed as above. So the General Synod directed, and its law is supreme. We do not call in question the wisdom or propriety of its action in the case. That Church records may become burdened with names that shall have no place in them, and that such is in many instances the fact, admits of no doubt. And to include such in the number of the actual membership of the Church is simply to publish to the world what is not true. We believe the Synod did perfectly right.

But now comes the important question for pastors and consistories to solve. Names stand for persons—and in the Church record every name stands for a member of the Church, either confirmed or only baptized. We will here consider only the former. And now the question is: Whose names shall be erased?

There can be no doubt in regard to any who may have been excommunicated. They are cut off from the body of Christ and delivered to Satan—and there is a separate statistical column to indicate the number thus cut off. "Erasure of names" means not that. It cannot have reference to the dead, for there is a distinct column for them also. No doubt many a new pastor has found the dead among the living on the record and has labored many weary hours to correct the error. But the erasure of dead names, if contemplated at all in the synodical act, can only be part of the object it was designed to reach.

This action of the General Synod is evidently based upon the organic law of the Church, art. 9, under head of Discipline:

"If a reputed Church member have committed no offence which would merit suspension or excommunication, but refuse to perform the duties of a church member, such refusal may be considered a relinquishment of his membership, and his name

may be erased from the church register, if after admonition by the Consistory, no reformation have taken place."

From this it is perfectly clear that no pastor has authority to purge a church register of unworthy names unceremoniously and in the exercise of his own judgment alone. There may be members of his congregation who habitually neglect the means of grace, and may appear to be in no way of any use to the Church. Some would say (and have said) that when the pastor makes his report to Classis he should give the number of confirmed members, less the number of those fruitless branches; and so on, year after year, until there would be none of such kind left. The number thus subtracted would be noted in the column of "Erasure of names." This would be proper and right, provided the law as laid down in the Constitution has been complied with, but not otherwise. Those fruitless branches as they seem to be, have rights that must be respected, and the Church guarantees them those rights. It will be time enough to do the sad work of erasing their names when all proper efforts in their behalf have failed. K.

Form a club of new subscribers for the MESSENGER. You may thus not only do good by circulating your Church paper, but secure a valuable testimonial for some faithful Sunday-school superintendent or teacher. See Supplement.

NATURAL, NATIONAL AND CHRISTIAN YEAR.

The succession of days and seasons is, first of all, natural. It is produced by physical causes, and belongs to the world of sense. And so, the most obvious and immediate understanding and use of the year is a natural one. The savage, who remembers little and thinks less, no doubt sees in it only a procession of days and nights, of waxing and waning moons, and of fruitful and sterile seasons. Experience teaches him that a repetition of these is to be looked for, and he orders his employments, at least to some extent, accordingly. But he never gets much beyond this.

As man becomes civilized and enlightened, and the primitive patriarchal and tribal organization gives place to the State and Nation, and as separate peoples come to have a name and a history in the world, the year comes to bear national and historical character. The dates as well as the places of great events are fixed and remembered, and birthdays of heroes and anniversaries of victories are celebrated with games and ceremonies of great pomp and significance. These celebrations show the existence of a proper national spirit. They give the people an opportunity of giving expression to this patriotic feeling. And they serve to cultivate, preserve and perpetuate nationalism.

For the Greek patriot the days of Marathon and Salamis and Thermopylae were the great days of the year. And Byron tells us with what bravery and success their descendants fought for freedom "on old Plataea's day." All nations have their great days. With us Independence day and the birthday of Washington and Decoration day are prominent. These have come to be no longer natural merely, but they have been nationalized. They bear a double character. They carry with them a historical significance. They return to us with each revolving year, laden with the remembrance of great deeds done by our forefathers for their country's glory, the benefits of which have descended to us. And the proper observance of these anniversaries is of vast importance in the way of keeping alive in our hearts the memory of those grand events and the actors in them, and inspiring us to emulate their example. Anyone can see how great the loss would be if such days were blotted from the calendar, and the memory of the deeds, which give them character, were lost.

In the history of the Israelites we have a warrant for endowing certain days with the memory of pivotal events in the world's salvation. Their government was a theocracy, and their great feasts commemorated national and spiritual events. With us Church and State are separate. We have our national anniversaries. Why should we ignore the great holidays of the Christian year? If they had their feast of the Passover, looking back to their escape from Egyptian bondage, and forward to the deliverance from sin by the death of the Lamb of God on Calvary, why should we not have our Good Friday and Easter, commemorating, as actually accomplished facts, what their celebrations merely fore-

shadowed? Would patriotism become stronger and more ethical by abolishing national anniversaries? No doubt the contrary would be the result. Neither will Christianity become less strong and spiritual by making proper account of the festivals of the Christian year, but rather more so. To ignore these great spiritual anniversaries would be contrary to the impulse of the human heart which gives us the national year, at variance with the method of God who gave us the Sabbath, and to the Jews, their feast days, and to the best sentiment of the Church which has for centuries observed the days which marked the principal events in the history of Redemption. L.

CONCERNING THE DIVINITY OF CHRIST.

We do not properly prize Christ if we do not honor Him as the Mighty God. He is truly great and glorious as the sinless Man because upheld and sustained in His work of redemption by the power of the adorable Godhead in all His conflicts with evil and Satan. Our faith is not humanitarian. It is defined in the most unequivocal language in our only symbolic book. No one of our branch of the true Christian Church need hesitate what to assert concerning the two natures of Christ.

Ques. 15. What sort of a mediator and deliverer, then, must we seek for?

Ans. For one who is very man, and perfectly righteous; and yet more powerful than all creatures, that is, one who is also very God. "Not part God and part man, but very God and real man. God must be Christ the sinless Jesus in order to save sinners by Him. A human deliverer would be utterly and hopelessly insufficient. If Jesus were not divine as well as human the opposers of Christianity would have an easy work to lessen its power and influence. If they had to array themselves only against a moral hero, and not against the omnipotent God, they could arrest the progress of the Christian Church among the nations of the earth."

Christ is God and man in one person, truly, perfectly, undividedly and unmixedly. We are neither Arian, nor Apollinarian, nor Nestorian, nor Eutychian in our faith concerning the person of Christ; and when we celebrate the birth of Jesus we are to do so in full persuasion of mind and heart that He was and ever remaineth the word made flesh.

Our faith is in accordance with the teaching of the Scriptures. The One who should come to save man was to be called God, "The Mighty God." "The remnant of Jacob shall return unto God," Is. 9: 6; 10: 21. Nathanael, the Israelite in whom was no guile, confessed the Divinity of Christ. "Thou art the Son of God, the king of Israel." And the famous confession of Peter and his associates is well known: "We believe and are sure, that thou art Christ, the Son of the living God," Jo. 1: 49: 6: 69. To deny the Divinity of Christ is the spirit of anti-Christ.

The church fathers emphasized the doctrine of Christ's divinity; and sooner than recant their profession of faith concerning the same they were ready to suffer martyrdom.

Ignatius wrote: "There is one physician, fleshly and spiritual, made and not not made; in flesh, being God; in death, true life; both from man and from God; Jesus Christ our Lord."

Polycarp declared: "It is impossible we should worship any other than Christ, who died for the salvation of man; we adore Him as the Son of God."

Justin Martyr says: "We follow the only unbegotten God through the Son Jesus Christ, who alone is properly a Son, being His Word."

Origen asks: "Who else is able to save and bring to God over all, the soul of man, except the God-Word?"

The Reformed Church of England makes this clear statement concerning this article of faith: "The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin of her substance: so that two and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man."

The Son of God is not less in dignity than the Father, or less God, than He was before the incarnation, because hypostatizedly united in the one person of Christ; neither is He subordinate in His relationship with the Father and the Holy Ghost; nor in any way, or manner, or possible conception, inferior to the other two persons of the Godhead.

From all eternity He was with the Father of the same substance; in power, in wisdom and in honor equal with the Father and the Holy Ghost. The relationship of the three persons constituting the one only true God; three in one and one in three remains to everlasting as it existed from everlasting, nevertheless the second person became flesh. "The Godhead of the Father, of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son."

Rev. H. K. Binkley sends the names of eighteen new subscribers for the MESSENGER, and sixteen from the *Hausfreund* from White Hall, Lehigh County, where Rev. W. R. Hofford is pastor.

The following books have been received too late for review this week. They will receive due notice in our next issue.

From I. Kohler, 911 Arch street:
The Bible Illustrated: containing two hundred and forty wood cuts, designed and drawn by Julius Schnor von Carolsfeld. From Chas. Scribner's Sons, New York, through E. Claxton & Co., Philada.
Idyls of Norway and other Poems. By Hjalmar Hjorth Boyesen.
Logic and Life, and other Sermons. By the Rev. H. S. Holland, M. A., Senior Student of Christ Church, Oxford.
The American Boy's Handy Book. By D. C. Beard.
The Land of the Arabian Nights. By William Perry Fogg, A. M.
The Boy's Percy, being Old Ballads of War, Adventure and Love, from Bishop Thomas Percy's Reliques of Ancient English Poetry.
The Book of Forty Puddings and Ten Sauces. By Susan Anna Brown.

Communications.

FESTIVAL AT ALLENTOWN.

Divine service was held on Thanksgiving Day in Zion's Reformed church, Allentown. In the morning an appropriate sermon was preached in the German language by the pastor, Rev. E. A. Gernant.

Before the close of the services the pastor announced that the Sunday-school would, in the afternoon, have a Missionary Festival, in which one of the principal features consisted in the children bringing the yield of the fifteen grains of corn which each had received in the spring of the year, under a direction to plant and cultivate the same during the summer. The proceeds to be devoted to the cause of Missions.

Shortly before the time specified, one standing outside of the church could see old and young coming from every direction with packages of corn under their arms, and with cheerful hearts, expressive of the willingness and pleasure which the occasion afforded them, enter the Sunday-school room, and deposit their packages upon the pile which soon began to assume large proportions. A regular programme having been arranged, and immediately before the school was ready to proceed, the efficient superintendent, Mr. W. R. Lawler, announced the presence of Christ Reformed Sunday-school, of this city, Rev. W. J. Kerschner, pastor. The visiting school being received and assigned to a place, the order to march was given, and the whole school proceeded to the audience chamber of the church, singing a processional hymn. The services were opened by singing, reading of Scripture and prayer, after which Rev. Kerschner delivered a very interesting address upon the object which had called them together, and the appropriateness of having a missionary festival in connection with National Thanksgiving. He commended the work of the children and school, and the interest which they manifested in extending God's kingdom upon earth by their offerings for the cause of Missions.

After the singing of a missionary hymn, during which time the offerings were received, the pastor and superintendent of Christ Reformed Sunday-school were requested, with twenty-three additional teachers or scholars, to present themselves in front of the chancel, which they did after some hesitancy and surprise. Rev. J. Fritzinger, the former pastor and father of Christ Reformed church, addressed them, speaking words of encouragement and love. With appropriate remarks, he presented each one, in behalf of the school, with a package containing a number of books, to replenish their library. Rev. Kerschner, with much feeling, responded, and expressed his thankfulness for the kind remembrance and present, of which his school had been made the recipient.

Rev. Gernant then addressed the school upon the importance of missionary work. Referring to the large pile of corn before him, as the yield of the fifteen grains which each had received, to show what might be accomplished by a united and co-operative work in this direction, if the members of all the Reformed Sunday-schools would join the army of Corn Planters, he expressed the hope that the labor and interest of the school in this direction would not end here, but continue, and from year to year manifest a growing spirit and love in the cause of Missions.

After the remarks of the pastor, Master John Hersb, a bright and active member of the school, offered the following preamble and resolutions, reading plainly and distinctly, that

WHEREAS, In pursuance of a call by the superintendent of missions to enlist all members of the respective Sunday-schools of the Reformed Church in the missionary service, to form an army called the Corn Planters, and

WHEREAS, Through our pastor, superintendent and teachers, the importance of this work has been called attention to, and we, by the service of this Missionary Festival to-day, have become more deeply impressed with this Christian duty, therefore,

Resolved, That Zion's Sunday-school will

continue in this good work, and again tender its services for the coming year to the Board of Missions.

Resolved, That the secretary of the school be directed to send a copy of these resolutions to Dr. Theodore Appel, Superintendent of Missions, Lancaster, Pa.

After the school had, by a unanimous vote, adopted the resolutions, Rev. W. R. Hofford, with appropriate remarks on the pleasure the occasion afforded him, and the evident true spirit of Christian love and fellowship which prevailed, closed the most interesting and edifying missionary service that the writer has had the pleasure to attend.

The net proceeds of the festival will probably reach upwards of \$80.
Z.
Allentown, Pa., Nov. 30, 1882.

SOMETHING FURTHER ABOUT PREMIUM TRACT No. 1.

"THE REFORMED CHURCH IN THE UNITED STATES."

It may be a matter of interest to the Church to be informed as to the extent of the circulation of this valuable Tract, and the favor with which it has met amongst the pastors and laymen of the church.

It is our privilege and pleasure to give as a fact that the third edition of 10,000 copies is nearly exhausted, and an order has this day been given to print another edition of the same quantity. This is almost beyond our expectations, and yet it is not to be wondered at that it has been so much in demand, when we take into consideration how faithfully and intelligently it gives in so small a compass, the history and genius of our time-honored Church. It is a matter of surprise too, how any pastor, after reading it—and all have had an opportunity to do so—and wishing to have his people informed as to the history of the Church to which they belong, or even that others may learn of it also, can refrain from sending at once for a number of copies of it for distribution. He surely stands in his own light and fails to give his people an advantage for their good, which costs but a trifle to afford them.

A number of letters have been received from pastors and laymen in different parts of the Church, in which commendatory words are written, as well as expressions as to the worth and value of the Tract to the Church. It may do the cause good to make a few extracts from some of them, which may lead others to see what they lose by their not availing themselves of this valuable assistant in their church work, and eventually bring about as a result their ordering a number of copies to distribute in their schools and among their congregations.

A pastor in Ohio writes, accompanying his order for 500 copies:—"It is the best thing the Reformed Church has ever done,"—the publishing of this Tract.

An elder and superintendent of Sunday-school says in his letter, accompanied by his order:—

"I have just read Premium Tract No. 1, and am much pleased with its brief, terse and yet comprehensive massing of the history of our Reformed Church. The church owes you a debt of love for the promptness with which you put into execution this tract thought. It proves that we have the knowledge and ability necessary to the work of instructing our people in the heroic history of our church. The mass of the membership know very little of this history, and it is very important they should. This tract will do more for the membership generally than a dozen sermons on the dogmas of Christianity. Every Sunday-school should place a copy of the tract in the hands of every scholar. It would not hurt to ask questions on the tract. The facts therein are of as much account for their denominational instruction, as is the height of Mount Nebo for their Christian faith. Send me 200 copies."

We might give extracts from others, but these two will suffice to serve the purpose. We hope those pastors who have not sent in their orders will do so, and make use of them as indicated in the last extract, or in any better way they may elect to the best advantage of their people and to the honor and upholding of the church. Thus giving this Tract a wide circulation, and having excited in the people an interest in their church, and an anxiety to learn of it and its doings, the way may be prepared for the circulation of Premium Tract No. 2, which we hope to obtain through the offer now pending, and to be decided upon in January next, and which will be published and ready for sale as soon as the committee named shall give their decision as to the one entitled to the Premium as offered.
C. G. F.

DEDICATION OF BETHANY ORPHANS' HOME.

The new edifice of Bethany Orphans' Home at Womelsdorf, Pa., will be dedicated with appropriate religious services, on Thursday, December 14, 1882, at 1 P. M. Dr. T. O. Porter, of Easton, Pa., will deliver an address in the English, and Rev. L. K. Derr, of Reading, Pa., an address in the German language.

The destruction of our former building by fire called forth an amount of practical sympathy on the part of the people of the Reformed church, such as, of its kind, has seldom been equalled in our denomination. We cordially invite the kind donors, and all our friends to join us in giving this new building to God by a solemn act of worship.

All persons coming over the Philadelphia and Reading Railroad can get the usual reduced rates for day excursion tickets. A special train of cars will be run from Sinking Springs to Womelsdorf, for the benefit of those who may come over the Reading and Columbia Railroad.

Our visiting friends can get lunch at the Home.

By order of the Board of Managers,
B. BAUSMAN.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The communion seasons in Brownback's charge, Rev. G. S. Sorber, have recently closed. The attendance was unusually large.

SYNOD OF THE POTOMAC.

Rev. C. H. Reiter, pastor of Orbisonia

charge, closed his fall communions on Sunday, the 3d of December. The services were well attended, and the communions large. Brother Reiter has reasons for encouragement.

Rev. J. B. Shontz was visited by a surprise party on the 1st inst., who left many substantial evidences of good will. The Shippensburg congregation seems to be inspired with a new life.

At a special meeting of Gettysburg Classis held at Hanover, York county, Pa., Dec. 2d, Revs. Joshua H. Derr and J. O. Bowman were received as members of that body. Rev. Derr has been elected pastor of the East Berlin charge, in Adams county, and Rev. Bowman of the Hanover congregation.

SYNOD OF PITTSBURG.

During the fall communions eight persons were added to the church in Zion charge, Somerset county, Pa., H. F. Keener, pastor, seven by confirmation, and one by renewal of profession.

The St. John's Mission, Johnstown, Pa., enjoyed a most refreshing communion on Sunday, November 26, 1882. It was the largest communion thus far in the history of this mission. It is pleasant indeed to see what our church is now in this place, compared with what it was two years ago, when Dr. Apple preached the dedicatory sermon, and the pastor was installed by a committee of Westmoreland Classis, over a congregation not yet then in existence. The Lord has done wonderful things for this mission. The weak has been made strong; there is already a strong company of the Reformed army here. The additions on this occasion were eight by certificate.

The Sentinel of Kittanning says: St. Luke's Reformed Church, of this place, has been recently remodeled at considerable expense, and is now one of the most beautiful and cheery auditoriums in Kittanning. A new roof was put on the building, and the outside well and nicely painted. The end gallery and the stairway on either side leading to the gallery were torn away, which gave considerable space for additional seats. New windows with colored glass have taken the place of the old ones, and four new chandeliers by which the church is now lit up with gas. The pulpit and chancel have been reconstructed, with the addition of a reading desk and baptismal font; and the ceiling and walls were papered with a new design of gilt paper, which has added much to the beauty of the interior. All the wood-work is grained and varnished and looks as bright as a new dollar. The congregation and their pastor, Rev. D. S. Dieffenbacher, have reason to feel greatly encouraged by this evidence of prosperity.

GERMAN SYNOD OF THE EAST.

Zion Church of Philadelphia, Pa., celebrated on the last Sunday of November, its regular annual Missionary Festival. Its pastor was assisted for the fourth time by the Rev. L. K. Derr, who is at present laboring as German Missionary in Reading, Pa. He preached in his usual earnest and impressive style twice during the day; in the forenoon from Isaiah 21:11-12; and in the evening from St. Luke 10:38-42; considering in the latter instance the two sisters of Bethany as representatives of Faith and Love, principal forces of Christian life in their inseparable union, their differences and their agreement. Both sermons were instructive and edifying, and made a deep impression on the attentive audience. Brother Derr also spoke in the afternoon, when the Sunday-school, as a distinct Missionary Society, celebrated its own anniversary. According to the report of the treasurer, the monthly contributions of the Sunday-school for missionary purposes during last year, amounted to within a small fraction of \$300. The adult members of the congregation have their separate monthly meetings, and their own treasury. The freewill-offerings for missions collected during the day of the anniversary amounted to \$74.70; those of the congregation to \$64.70, and of the Sunday-school to \$10.

General News.

HOME.

The second session of the 47th Congress was opened on the 4th inst. The President's message, and reports of the Heads of the Departments were received. The partial abolition of Internal taxes, a revision of the tariff, two cent postage on letters, and a fixing of the tenure of office of government officers is urged. The report of the Tariff Commission has been received and ordered to be printed.

Mr. McPherson, Clerk of the U. S. House of Representatives, has made up a roll of the new House. It shows a Democratic majority of 52.

The chief excitement in Philadelphia this week, has grown out of the fact just come to light, that Lebanon cemetery, belonging to the colored people, has for a long time been systematically robbed of bodies buried there. The Ghouls have been arrested and are threatened with violence.

The Star Route Conspirators have made affidavit that they do not think they can get a fair trial in the District of Columbia. The court is attacked, but with little success.

The Supreme Court has decided that Gen. Lee's heirs are entitled to the Arlington estate seized by the United States Government during the war.

There was a collision on the Lehigh Valley railroad 45 miles south of E. mira, on the 5th instant. The engineer and fireman were imprisoned in the debris and burned to death. The accident was caused by a misplaced switch.

Frank Bauer was killed by the falling of ore in a mine near Bayertown, Berks county, on the 6th inst.

A daughter of Mrs. Farwel, aged 7 years, was burned to death at Kridersville, Northampton Co., on the 7th inst.

FOREIGN.

Anthony Trollope, the English Novelist, died on the 6th inst.

There have been terrible floods on the Rhish districts and the Rhine, the Mosel, the Neker, and the Main, and still rising rapidly. The destruction of property has been great.

At the court martial held in Cairo, Egypt, Arabi Bey plead guilty to the charges against him and was sentenced to death, but this was afterwards commuted to exile for life.

There are reports that a plot was laid to assassinate the Sultan on the 1st inst. This was defeated by his non-appearance at the Mosque. He is said to be in great terror.

The Alhambra Theatre in London, was burned on the 7th inst. Loss £150,000.

London, Dec. 6.—A despatch to the Times from Durban says:—Intelligence has been received from the Transvaal that the Caffres have been driven into Chief Mapoch's caves. One cave has been destroyed with dynamite, and it is supposed that fifty natives were killed. The commandant and a Boer were also killed.

THE INCREASE OF THE CIRCULATION OF "THE MESSENGER."

We are gratified that quite a large number of the pastors to whom we sent Postal Cards with the request that they write upon them the names and post office addresses of such of their members that ought to be readers of THE MESSENGER, or who might be induced to make efforts in behalf of increasing its circulation have responded. For their prompt compliance with our request they have our thanks. It is to be hoped that their and our efforts may be crowned with success, and that we may be able to, at least, double the number of our subscribers.

We hope those who have not yet complied with our request will do so without delay, so that we may be able to carry out our plan of placing a specimen copy of this week's MESSENGER in every family in the church.

And we would earnestly request all pastors to follow up our efforts by urging their members to take the Church paper, and present to them the benefits that will arise from its weekly visits to them. Let all be united in this effort to increase the circulation of so worthy a paper as THE MESSENGER.

CHAS. G. FISHER,
Superintendent and Treasurer,
Ref. Ch. Pub. Board.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-school Helps for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearances. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have their own Church Publications in use. Address

REFORMED CHURCH PUBLICATION BOARD,
Philadelphia, 907 Arch St.

To Pastors of the Synods of the United States, Potomac, and Pittsburg.

The above Synods having complied with the overture of the Reformed Church Publication Board, in requesting their Pastors to take one collection a year in each congregation, for the benefit of said Board, we are prepared to furnish Pastors with offering envelopes, already printed, which they can distribute among their people for the purpose of aiding in carrying out this request. We will send, free of charge, any number desired. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

CHRISTMAS BOXES.

We will fill orders for CANDY BOXES of the following kinds and prices:—

SATCHEL SHAPE.

1 lb. per 100, \$2.00
½ lb. " " 1.75

FOLDING MANILLA.

1 lb. per 100, \$1.30
½ lb. " " 1.10
¼ lb. " " .90

"MERRY CHRISTMAS" printed on all, and the name of Sunday-School printed on same per order. To insure orders being filled in time, they must be sent in good time beforehand.

Address,
Reformed Church Pub. Board,
907 Arch Street,
Philadelphia.

THE MESSENGER FREE.

According to our usual custom, we will send

THE MESSENGER

to all new Cash Subscribers, from this date to 31st December, 1883, thereby giving them two months subscription free.

Address,
REFORMED CHURCH PUB. BOARD,
907 Arch St., Philadelphia.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa.; W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscript must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

BUSINESS DEPARTMENT.

Rev. Charles G. Fisher,
Superintendent and Treasurer.

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Youth's Department.

A BLOSSOM LEGEND.

Sit here beside me, darling, in this pleasant "children's hour,"

While I tell a sweet old legend of a lovely little flower;

A flower that hides its bashful face in wildest, lowliest spot,

And shuns the kisses of the sun—the fair Forget-me-not.

'Tis said that in the Eden-land the blossoms and the birds

Had each a language of their own, and spoke in quaintest words;

And Eve, her waiting mother-heart, on gracious cares intent,

Walked lovingly among them, and named them as she went.

Beside a shaded river a little flower she found,

Lifting its shrinking, blue-eyed face from the mossy ground;

She kissed and called it "Bloom of Heaven;" it answered to her call—

And of Eden's wealth of sweet things she loved it best of all.

Alas, one day poor sin-bowed Eve, with sorrow, streaming eyes,

Went sadly down her garden walks—banished from Paradise!

The roses blushed and turned aside—when, hark, in accents sweet,

"Forget-me-not" was faintly breathed in whispers at her feet.

'Twas her little "Bloom of Heaven" that spoke; she caught the tiny spray

And pressed it to her breaking heart to soothe its pain away;

"Forget-me-not," art thou, my flower! for thou alone, of all

That I have loved, remember me, nor scorn me for my fall!"

The steadfast blossom lived for her—it gave her all its bloom—

It whispered comfort when she died—it grew upon her tomb;

But when the sad, distressful days of crime and shame were come,

The pretty blossom bowed her head, dismayed and hurt, and dumb!

For long years her voice was hushed, when one midsummer day

Upon the hills of Galilee a child went forth to play;

The waiting blossom heard His step—she cried aloud in bliss—

As she felt the loving pressure of the little Christ-child's kiss!

And the legend tells us, darling, that the child whose tender heart,

Loves all earth's sweet mysteries and claims in each a part,

May on the bright midsummer night, the Queen Night of the year,

Hear all the pretty blossoms tell what I have told you here.

—Our Continent.

NELLY'S DIFFICULTY, AND HOW IT WAS SOLVED.

"Mamma, I suppose it's dreadfully wicked, but somehow I do get tired studying the Bible and being told the same things over and over."

"Well, dear, do you think the Bible is at fault?"

"Why, no, mother; but something must be wrong, for I don't feel a bit interested in the lessons."

"Supposing then, my dear, that we look up the difficulty," said Mrs. Wright, laying down the book she had been reading. "What have you studied about to-day that seems odd to you?"

"The lesson was about the same as we have had for several weeks, telling what Jesus had to bear from the Jews before He was crucified; and Miss Mason tells us the same thing every Sunday—that we ought to serve Jesus every day because He suffered on account of our sins."

"Do you serve Him every day, Nelly?"

"Why, yes, mother, I try to; I read my chapter and say my prayers every night and morning."

"Is that all?"

"I try not to get angry with Percy when he bothers me, and sometimes I let Emma go down-town with me when I don't want her."

"That is all good, my dear, so far as you do it to please Christ; but how would it do for you to make a special effort, this coming week, to live some truth which you are tired of studying—that of sacrifice, for instance, which the lesson urged upon you to-day?"

"I should be glad to, mother, if I only knew what to do. If I had plenty of money, like Flora Seavey, I could do ever so many things, but—"

"Ah! my dear, remember it is not the amount of money one gives, but the amount of self-denial exercised, that Christ regards. The power to be unselfish belongs to every one, and be assured you will find abundant opportunity almost every hour, if you look for it. Think of this, my dear, and report to me next Sunday the result of your week's effort."

The week which followed the above conversation was a memorable one for our friend Nelly. She set out with a determination to do every thing she could that week to make other people happy without thinking of her own comfort at all; and her prayer on Monday morning was an earnest petition for the dear Lord's help, since she knew it would be impossible to accomplish much alone.

She did not succeed every time in doing what she felt to be right, but one instance will show how much in earnest she was.

While in the country, during her summer vacation, she had collected and pressed some beautiful ferns with which to adorn her room for the winter, and not long since had spent a whole afternoon in the woods, with some school-friends, gathering autumn leaves to arrange with the ferns. These she had carefully pressed and varnished, and early on Wednesday afternoon of this busy week she went to her room and began planning the arrangement of her decorations. Just then the door-bell rang, and a caller was ushered into the parlor, the door of which was left open.

"I have just come from Aunt Flaggs," Nelly heard the lady say to her mother. "It does seem too bad," she continued, "that the poor creature has to live in such a dismal room, day in and day out, without a ray of sun or any thing cheerful to brighten her dull surroundings."

These words turned Nelly's thoughts toward the poor old colored woman whom she knew very well as a helpless rheumatic, obliged to sit constantly in her chair, and be cared for by her little granddaughter.

"Wish I could do something for her," thought Nelly, as she pinned a spray of bright leaves to the picture cord over her mantel. "Now, if I only had enough money I could rent a nice, sunny house for her, and fit it up real bright and pretty, but—"

"Can't you do any thing to brighten her dingy room?" whispered a quiet little voice within.

"Why, I don't know," she thought. "Here are these ferns, but—I can't spare them after so much work."

"But for Christ's sake?" whispered the voice.

"I will do it, though," exclaimed Nelly; and suiting the action to the word she quickly unpinned the beautiful spray, and putting it with the rest, seized the box containing them all, and donning her hat, ran hastily down the back stairs, and hardly slackened her speed till she reached the door at the top of a rickety stairway in Back street.

"Law sakes, missy! Now who'd 'a' summized dat any one was a tinkin' 'bout dis ole crittur, all drawed up wid 'rheumatiz!' exclaimed Aunt Flaggs, who was so surprised and pleased with the transformation which Nelly's deft fingers soon made in the dreary room that she didn't know whether to laugh or cry, and the result was a comical mixture of both elements.

"God will bless you, missy, for tinkin' ob de poah ole brack woman, and brightenin' up her mis'able dirty walls; dat He will, missy," sobbed the grateful woman, as Nelly gave the final touch to her handiwork, and went home with a happy heart.

The next Sabbath, after Nelly's return from Sunday-school, Mrs. Wright called her into the sitting-room.

"Well, my dear," said she, "how did you enjoy the lesson to-day?"

"O, ever so much, mamma! And what you said last Sunday has done me lots of good. I mean to try now and find something in every lesson that I can live out through the week."

"How did you succeed last week?"

"Splendidly, mamma! I forgot my good resolution two or three times, but I kept it often enough to make me happier than I ever was for a whole week before in my life, and the queer thing about it is that I never understood the Bible half so well before."—S. S. Times.

BE A HEART'S-EASE.

God is just as much pleased to see children play, if they play like Christians, as He is to see grown people work like Christians. When we become Christians we should move out of Grumble Alley into Thanksgiving Street. It is of no use to try to be happy with the leprosy of sin in our hearts, for then the whispers of conscience, remembrances of wrong-doing and thoughts about God will trouble us.

The only way to be happy is to be good. But we can be happier still by doing good. Don't think you must wait until you grow up in order to do good every way. Do all

the good you can to all the people you can, in all the places you can, at all the times you can, and as long as ever you can. If you begin to be a Christian in boyhood and girlhood, you will have a much longer time to do good and be happy in than if you wait until you are men and women. Don't wait, then, until you are grown up, but begin to be good and do good now.

A story is told of a king who went into his garden, one morning, and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life, and determined to die, because it was not tall and beautiful like the pine. The pine was out of all heart, because it couldn't bear grapes like the vine. The vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate, and so on throughout the garden. Coming to a heart's-ease, he found its bright little face lifted as full of cheerfulness as ever.

"Said the king: 'Well, heart's-ease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened.'"

"No, your majesty, I know I am of small account; but I concluded you wanted a heart's-ease when you planted me. If you had wanted an oak, or a pine, or a vine or pomegranate, you would have set one out. So I am bound to be the best heart's-ease that ever I can."

If you can not do as much good as men and women can for God, and for the people, will you not, boys and girls, each of you, in your homes, in school, in the Church, everywhere, by seeking to be good, and do good, be just the best little heart's-ease you can?—Canada Presbyterian.

ABOUT SPIDERS.

The destruction of insects by spiders is enormous. I have counted 250 insects, small and great, hanging in one orb-web. In one net in Fairmount Park I counted thirty-eight mosquitoes; in another, hung under a bridge at Asbury Park, and out of reach, there must have been two or three times as many. Greenhead flies by the legion have been seen in the webs that fairly enlase the boat houses at Atlantic City and Cape May. The very small spiders prey upon microscopic insects like gnats, and devour myriads. A glance at the fields, bushes and trees on a dewy morning in September will reveal an innumerable multitude of webs spread over the landscape, all occupied by spiders of various ages, sizes and families, and all busy destroying the insect pests of man.

There are several species of spiders, divided into two classes, the sedentary and the wandering spiders. To the first class belong the orb-weavers, who make a circular web; the line-weavers, whose web is a labyrinthian; the tube-weavers, who hang their nests on walls or rocks or branches of trees, and the tunnel-weavers, who live in tunnels cut into the earth and having automatic doors ingeniously contrived. In the wanderers are included the cetegrades, whose motions are quick and vivacious; the laterigrades, who have a queer sideways motion, and the saltigrades, who jump and dance and vault. The do-lomede spider is a swimmer, and lives on or under water. She builds her nest of a detached branch of a tree or bush, which she makes into a tent. The argiopa fasciata, or banded spider, is a silver yellow and black color.

Spiders are not sociable creatures. They are generally, on the contrary, of solitary habits and are mostly cannibals, eating each other with great gusto. They mate in the spring and autumn, and the mating is often a very trying and dangerous time. They reverse the order of nature in one respect, for the males are inferior in every respect to the females, and the latter are well aware of the fact. Their courtships are scenes of violence and not of love and peace. The lady looks with sublime contempt upon the gentleman and keeps him at a distance. He can only approach her by stratagem, and sometimes she nips off one of his legs in her anger and casts him adrift a cripple. I have seen poor fellows who have lost four out of their eight legs and still they were attracted to the opposite sex like moths to a candle. A spider will sex like moths to a candle. A spider will never eat her own young, but the males will destroy them when they can. The mother either goes away or dies soon after the hatching of her eggs; which number the about one hundred to each nest, and the little ones are thrown upon the world all alone as soon as they see light. There are several varieties, however, who carry their eggs in a silk pouch until they are hatched. The tube-weavers sometimes care for their young until they are able to get about, and

I had a brood of sixty in my yard until the recent rains destroyed them.

Spiders have numerous enemies, and much of their clever nest-building is designed for protection against these inroads. Toads and birds destroy them by the thousands, and a little parasite called the ichneumon—a small fly—lays its eggs in the cocoons of the spider, and when the larva appears it feeds first on the spider's eggs and later on the young spiders. Orb-weavers and line-weavers desert their eggs when laid and meet their offspring, were they to live so long, as strangers. Another bitter enemy of the spider is the mud-dauber wasp, who has a process that might be valuable to humanity, if it could be discovered, of keeping a supply of fresh meat. When they capture a spider that is not needed for present use, they sting it in such a manner that he lives but has no power to move until such time as the captor is ready to devour him. It is rather a singular thing that the wasp in its babyhood feeds on meat, but in its maturity eats nothing but the nectar of flowers.—Dr. McCook in Press.

THE OPPORTUNITIES OF YOUTH.

Strive now in the days of your youth to estimate aright the precious hours and the precious opportunities that are offered to you. The old are melted by sympathy as well as by admiration and by hope when, standing in the presence of the young, they reflect how much of the future lies in the form of seed now before them. How much will be contributed by those who are assembled in the years of their future life to the happiness or misery of mankind! For God's sake, my friends, do not let your precious hours pass away unused. You never can fully appreciate these opportunities until they have become thing of the past. But there is no usurer who ever drew the most extravagant profits from his hoards whose profits can be compared for one moment to the results which you will reap if you have the wisdom and grace now, in the time of boyhood and of youth, to extract from your hours, and your days, and your years fruit that they are capable of yielding. May you lose none of it; may it be reserved for your delight and your honor! May every one of you manfully discharge the duties that God has given into your hands, and thereby alike fulfil your own happy destiny and maintain the name and fame of the school to which you are so fondly attached.—Mr. Gladstone at Harrow.

THE SWEETEST MOTHER.

Little Hans was helping mother
Carry home the lady's basket:
Chubby hands, of course, were lifting
One great handle—can you ask it?
As he tugged away beside her,
Feeling, oh, so brave and strong!
Little Hans was softly singing
To himself a little song.

"Some time, I'll be tall as father,
Though I think it's very funny;
And I'll work and build big houses,
And give mother all the money.
For," and little Hans stopped singing,
Feeling, oh, so strong and grand!
"I have got the sweetest mother
You can find in all the land."
—Mrs. Sangster, in Harper's Young People.

A TUNISIAN COURT.

In Tunis the highest judge in the land is the Bey himself. The subordinate judges are the commanders of towns and the governors of provinces. If a person is dissatisfied with their judgment, he may appeal to the Bey. If two persons wish a dispute decided, and are unwilling to trust the town Cadi, they may travel to Tunis and bring their case before the Bey. Strange as it may seem, the Tunisians prefer a single judge to several, as they have only to bribe one instead of two or more. The ambition of government servants is to become a judge, as then they may secure a large income from bribes, and are saved from falling into the hands of other judges who would fleece them. Every Saturday morning the Bey holds public court in one of his palaces, and is then accessible to the lowest of his subjects. Any one may present his grievance before his sovereign with the knowledge that the Bey will do him justice, as well as his wisdom will permit.

A traveler, who saw the Bey administer justice, describes the litigants as showing the greatest confidence in his judgment. The scene, as photographed by the foreign visitor, recalls the biblical days, when the judge sat on the gate and heard the cause of the oppressed.

The Bey sat on a gilt throne of red velvet, which stood on a raised dais, at one end of the judgment-hall. On his left

were the princes of his house; on his right were placed the prime minister, the generals the chiefs of ministerial divisions and the clerks of the court. In the background was a company of his body-guard. A colonel of gigantic size—the chief of police—stepped into the open space in front of the throne. Addressing himself to the waiting crowd without, he called out in a loud voice:

"The prince salutes you, and is here to render justice."

An officer handed the Bey a pipe, a servant lit it, and then the first two litigants were brought forward. They stood about eight feet from the throne, bowed low and touched their chests with crossed hands. First the one spoke, then the second defended himself, whereupon both talked so violently, and with such wild gestures, that the colonel had to stop them. The Bey murmured a few words, the two men bowed low and walked away. Others came forward, the proceedings were repeated; some behave quietly, while others screamed. After each decision there was a greater noise. The parties beat their arms, and were only restrained by the soldiers from throwing themselves at the Bey's feet.

The visitor expressed astonishment at the demonstration. "You don't understand these good people," said his dragoman; "what they say is their expression of thanks for the Bey's justice, in which both the accuser and the convicted one join."

The sentences ordered by the Bey were fines, imprisonment and the bastinado. The last case was that of a murder committed by two Bedouins, father and son. They were brought in with their hands tied. On their pleading guilty, the Bey emitted thick clouds of smoke, hesitated, and at last lifted his right hand slowly, with the palm downwards. Suddenly he turned it upwards—it was the sentence of death. Without a word being said, the murderers were taken away by two policemen, and the Bey, evidently much moved, rose, bowed and left the hall. It is said that he rarely pronounces the sentence of death, and when compelled to do so, spends the day alone and in prayer.—Youth's Companion.

Pleasanties.

Some men are born slight, some achieve slightness, but most men have slights put upon them.

When a man has not got a good reason for doing a thing, he has one good reason for leaving it alone.

Said a visitor to Mrs. Miffin: "Emma has your features, but I think she's got her father's hair." "O, now I see!" said the dear little Emma; "it's because I've papa's hair that he has to wear a wig!"

A debtor being asked why he went into bankruptcy, replied, "Well, my liabilities were large, my inabilities numerous, and my probabilities unpromising, and so I thought I'd do as my neighbors do."

Huxley says "there was a time when men walked on all fours." He probably alludes to that interesting time in the early life of us all when we approached a neighbor's melon patch from the back way.

De Shanghigh chicken 'minds me ob certain men dat I see seed. He crows mighty loud, an' brags aroun' 'mong de hens an' young chickens; but when a game rooster comes around, he's got business on de udder side ob de fence.

She had caught him coming out of a sample room, and as he wiped his moustache he hoped she was not offended. "O, no," she replied, "not at all, excepting—that in that room is a bar—a bar to matrimony, Henry." They now meet as strangers.

As Pat Hogan sat enjoying his connubial bliss upon the banks of a creek he espied a turtle emerging from the stream. "Och, hone!" he exclaimed, solemnly, "that iver I should come to America to see a snuff box walk."

"Whist!" said his wife, "don't be after making fun of the birds!"

A Georgia preacher said: "I once loaned a cart and ox to some boys to go to a camp meeting. They tied a nubbin of corn to the shaft so it would be a few inches ahead of the animal's nose. He came near running himself to death trying to get it. Brethren, the devil keeps a dollar just ahead, and many of you are killing yourselves trying to get it."

Religious Intelligence.

At Home.

According to the *Tablet* only one of the numerous Papal churches in New York is out of debt, the church of St. Teresa, originally the Rutgers Presbyterian Church.

A large Chinese Sunday-school is held every Sabbath afternoon in the Southern Methodist Church, Denver, Col. Most of the scholars are in primary classes. There is one Bible class of six to eight, containing those who can read.

On the last Sunday in October a special service was held in the old Moravian parsonage in New Dorp, Staten Island. The next day the old structure, which had stood for two hundred years, was demolished, and an elegant new parsonage, the gift of William H. Vanderbilt, is being erected in its place.

Mr. Rutherford Stuyvesant, a vestryman of St. Mark's Protestant Episcopal Church in New York city, is now building, at an expense of about \$125,000, a beautiful brick church in Tompkins Square, on the corner of Avenue A and 10th street, for the benefit of the Mission supported by St. Mark's congregation.

The articles of incorporation for the "Passover Relief Association" were approved in the Supreme Court Chambers at New York. The object of the association is to afford assistance to the poor and needy Israelites of the city of New York in distributing unleavened bread and groceries each year during the feast of Passover, thus the better to make such poor and needy as well as deserving Israelites to observe the feast of Passover according to the Mosaic law.

An important meeting of prominent laymen of the Protestant Episcopal Church was held in the Bible House, New York, November 22, for a conference concerning the American Church Building Fund Commission. A resolution was adopted giving a place for individual subscriptions to the fund throughout the church. A resolution was also adopted concerning more general offerings upon the part of parishes. The meeting was spirited, and indicates increased interest in the movement to raise \$1,000,000 for the church building fund in the Protestant Episcopal Church.

Mrs. Mary Pruyn of Albany will go to Shanghai, China, about the 1st of January, and take charge of the Home Church, recently established there by the (Dutch) Reformed Church. She has spent five years in mission work in Japan, and was very successful in establishing a Home, and organizing the work in that field. She returned to this country seven years ago on account of ill health. Rev. Dr. J. V. N. Talmage and wife, Miss C. M. and Miss M. E. Talmage, Rev. A. S. Van Dyck and Miss M. L. Winn, have also started for Japan and China. Rev. Dr. Scudder will sail with them to Hong Kong on his way to India.

Abroad.

The Salvation Army claims that since its Paris branch was opened, eighteen months ago, there have been in connection with it between 200 and 300 genuine conversions.

Ninety-six adults were baptized during the last year, in connection with the Church Missionary Society among the Hindu coolies in Mauritius. The total number of Christian adherents is 1551.

The Roman Catholic Bishop of Montreal, Quebec, has issued a mandate that parishioners of the three canonical parishes in Montreal shall immediately proceed to pay off the debt of \$300,000 due on the Fabrique of Notre-Dame. Married men are to subscribe \$2 and those unmarried \$1 per annum until the amount is discharged.

The number of "certified chapels" in Great Britain at which Nonconformists are allowed to hold religious services has increased within thirty years from 14,662 to 21,366, or nearly fifty per cent. It is claimed that the number of attendants at Nonconformist services is nearly as large as that of the worshippers in the Established Church, although the accommodations for the former are only a third of those provided by the Church.

A result of the establishment of toleration has been the decadence of Quakerism. A certain amount of persecution was necessary to its existence. The doctrine of non-resistance can only show itself when there is something to resist. When the wearing of a peculiar dress is dangerous, the wearing of it at least shows bravery. When the danger passes away, it becomes an innocent piece of affectation.

Ten years ago the Rev. D. Miller, of the Scotch Presbyterian Church, finding that from seven to eight thousand English-speaking sailors annually visited Genoa, Italy, and that it was almost impossible to get any of these to leave their ships and attend a place of worship on shore, resolved to put forth an effort to bring them under the power of the Gospel. He accordingly purchased an old hulk and had it fitted out as a floating chapel. The experiment was from the first a success, and another and larger vessel has been built, and the mission is in a very flourishing condition.

Holiday Goods AT Wanamaker's

One quarter in the store is peculiarly a Holiday quarter, a gift quarter; a place where just a little use is made the vehicle for a great deal of luxury. It is full now; full of wonders; full of pretty things; full of silly things; full of surprises; full of what nobody expects; full of what everybody expects; full, as it has been full near Christmas time before.

Beginning at the very centre of the store, next north are two counters, one of them very large, and one half as large, filled to overflowing with perfumeries and other toilet articles and implements. We positively must not begin to mention names, nor even classes. The only way to get away from these miraculous things is to break away.

Next northwest is a collection of small things that people used to luxury will recognize under the name small leather articles. About the biggest thing there is a portfolio or writing-case. Pocket-books are the commonest. But such pocket-books! Oh, yes, you can get good substantial pocket-books there, with not a cent of extravagance in them; but naturally we are thinking of the brighter ones. Leather isn't fine enough. They must enamel it, paint it, deck it out with silk and shining silver and gold. Every year people get worse and worse. Every year they must have stranger and stranger things. Silk, plush, velvet and fur bags are there, with all their pretty and handy and cunning fastenings. But we must hurry on.

Next northwest are writing-papers. Here's room for a treatise. We're not going to stop. But anybody who passes that white-looking island of trade in the sea of people, without finding out what *Wanamaker Best* means, in or out of Holiday time, is a loser. What a glory has a page of pure paper!

Photograph albums are next on northwest; and here the circle widens. Is all that long row photograph albums? Is it possible that so many people didn't buy albums last year, when we brought over a ship-load almost? There's a new set of people this year, may be. At least the photographers haven't gone out of business. At this end are velvet frames; yonder are boxes of leather and plush. You can pay \$60 for a box that a touch will spoil. Don't suppose that the things put out to show, even under glass, are the fine ones. Whisper to the saleswoman that your pocket is full of money, and that you are aching to get rid of it.

Brass and bronze! Oh, see the mob of brasses and bronzes. Open your dictionary. The first word you come to has its image there. Preposterous things! Have your wits about you. An artist has studied out every one. The artist is a wag too; for jokes abound; little touches of humor and broad farces. So there is pathos; and beauty everywhere. But shall we presume to discourse on ten-thousand things in a shop, each one of which was born of Art?

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